

I have tried to establish that the Kultur offered by the Munich type of Continuation School has had no good effect upon morals or manners & not conspicuously good effect upon ~~manufactures~~

That England is under no necessity to follow Germany's lead in this matter for Germany allows our superiority by paying a high price for our goods.

That Denmark & the neighbouring States, on the contrary, excell in those things in which we fall short.

That the Peoples' High Schools of Denmark are worthier of our imitation than the ~~continuation~~ Schools of Germany.

That they are so because character & conduct, intelligence & initiative are the outcome of the humanistic education in which the knowledge of God is put first.

But we cannot take educational prescriptions designed for another patient ; the Grundschule Schools are for students ranging from eighteen to twenty-five, not for the more difficult ages from fourteen to eighteen; again, the Peoples' High Schools are residential. In countries so largely agricultural it is possible for a great part of the young adult population to spend the five winter months year by year at one of these Peoples' High Schools. Their case & ours do not go on all fours. Our problem is the young adolescents in a country largely manufacturing.

g. t. m. Now, we have received our cloth, not in ungerous measure; how shall we cut our coat, that is, how shall we spend those seven or eight hours a week in which 'Education' is to do her part for the young citizen? If we take the easiest way, we shall let the boy do what he is doing for the rest of the week, work for his employer, whether directly, by way of increased output, or indirectly, by way of increased skill. This would be a betrayal. No employer wishes to take with one hand what he gives with the other; besides, what employer doubts the ability of his staff to train his young employees? Again, the technique of any employment takes but little time to understand.

such practice is - v/r.

It is the practise that is of value, & Continuation schools should not exist for technical instruction; they are established definitely for education of which such instruction forms no part; & will not the evening hours be free as they are at present for technical classes, gymnastic clubs, & various forms of recreative exercise?

This particular gift of time must be dedicated to things of the mind if we believe that mind too requires its rations & that to use the mind is by no means the same thing as to feed it.

With the best will in the world to give boys & girls something on which to chew the cud, real mind-stuff for digestion & assimilation, we find the flood gates are opened; a notion of things good to know overwhelms us & we have-- eight hours a week!! We seize on that blessed word compromise & see two possibilities: we are in a hurry to make good citizens, now, good citizens must have sound opinions about law, duty, work, wages, what not; so we pour opinions into them from the lips of lecturer or teacher. In the next place there is so much to be learned that a selection must needs be made, the teacher makes this selection & the young people are 'poured into like a bucket,' which, says Carlyle, 'is not exhilarating to any soul.' Some ground is covered, everyone is satisfied, & if, when the time comes, the young people leave school discontented & uneasy, if their work bores them & their leisure bores them, if their pleasures are mean & meagre, & if they become men & women rather eager than otherwise for the excitement of a strike, that is because the continuation, & the primary, schools will have failed to find them.

This is the real educational difficulty in schools for all classes, for pupils of all ages, - the enormous field of knowledge which it is necessary to cover in order to live with intelligence & moral insight. Know one thing well & you have the power to apprehend many things, is the academic solution which has not worked altogether badly though it cannot be stretched to fit our present occasion, -

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~~Theology~~ ² Enlightenment of the ~~masses~~ which Archbishop Benson enumerates as one of the signs of the Messianic Coming. That doctrine assumes that mind like body is capable of development in various directions by means of due exercise. Profounder educational thought however, reveals mind to us as of enormous capacity self-active, present in everyone & making but one demand ^{for} its proper pabulum. Feed mind duly & its activities take care of themselves. As the well-fed workman is fit for all his labours so the duly nourished mind knows, thinks, feels, judges with general righteousness. The good man & magnanimous citizen is he who has been fed with food convenient for him.

Such a view of education naturally includes religion, not only 'for his God doth instruct him' doth teach him but because we may take knowledge roughly as of three sorts, - knowledge of God, to be got at first hand through the sacred writings, knowledge of man, to be ^{acquired} at through history, poetry, tale, ~~and~~, the customs of cities & nations, civics, the laws of self-government, morals. One other great branch of knowledge remains. Every ~~boy~~/^{man} youth should know something of the flowers of the field, the birds of the air, the stars in their courses, the innumerable phenomena that come under general observation; should have some knowledge of physics, though chemistry perhaps should be reserved for those who have a vocation that way.

Here are we on the verge of that new life for our country which we all purpose, faced with infinite possibilities on ~~the~~/^{either}/ hand either hand, the vast range of knowledge & the vast educability of mind. Another certainty presents itself, that we have not time for short cuts; that the training of muscle & sense, however necessary, does not nourish mind; & that on the other hand, the verbiage of a lecturer is not assimilated. There is no education but self-education & less the young student works with his own mind nothing is ^{done} effected.

P But we are not without hope. An astounding field has been opened to us ; some ten thousand children in ~~the~~ Council Schools are doing incredible things with freedom & joy . They have taken in hand their own education & are greedy of knowledge for its own sake, knowledge in the three fields that I have indicated.

P The fact is that a great discovery has been vouchsafed to us, greater, I think, as concerns education, than any since the invention of the first alphabet. Let us hear Coleridge on the origin of great discoveries,- "The ideas of Nature presented to chosen minds by a higher power than nature herself, suddenly unfold as it were in prophetic succession systematic views destined to produce the most important revolutions in the state of man". Coleridge gives no qualification to the minds which receive

My dear /these great ideas except that they are 'previously prepared to receive them' ~~but if these ideas~~. If you will forgive me for saying so I think my mind has been so prepared by extraordinary incapacity in one direction, the direction roughly of academic ~~attainments~~ & by some degree of capacity in other directions, it has been gradually borne in upon me that this incapacity & this capacity are pretty general, ~~and~~ afford a key to the ~~method~~ of education.

A further preparation came in unusual opportunities for testing & understanding the minds of children & young people. because I am anxious to bring this idea of a discovery before you ~~because~~ our methods are so simple & obvious that people are inclined to take them up at random & say that extensive reading is a good idea plan which we have all tried more or less & that free narrations is a good plan in which there is nothing new.

It is true that we all read & that narration is as natural as breathing, ~~whose~~ ^{the} value depends solely upon what is narrated.

What perhaps we have failed to discover hitherto is the immense hunger for knowledge (curiosity) existing in everyone & the immeasurable power of attention which everyone is ready to give to the knowledge he desires, that he likes this knowledge best in a literary form; that the knowledge should be exceedingly various concerning ~~all~~^{many} things on which the mind of man reflects; but that knowledge is only acquired by what we may call 'the act of knowing' which is both encouraged & tested by narration, & which further requires the later test & record.

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afforded by examination^s. This is nothing new, you will say,
 + yet possibly no natural law ~~never~~ appears extraordinarily new ~~in~~
~~action~~; we take flying already as a matter of course; but
 though there is nothing surprising in natural laws ~~set~~ into
~~action~~, the results are exceedingly surprising, & to that test
 we conform in these P.M.E.U. methods which we propose to you.
willyh Lutmer.

"All is not for all" was the sad conclusion of
 that Danish patriot & prophet. No doubt Gruntvig
 thought of the impassable barriers presented by a poor &
 mean vocabulary & a field of thought without any sort of
 literary background. So 'all is not for all', he said, even as
 a prophet of our own proclaims that a worthy education is
 only for the élite. BOOKS are not for the people, was Gruntvig's
 conclusion; wherefore those young Danes were lectured to by
 men of enthusiasm who had their country's literature & history
 at their fingers' ends could convey the tem-
 per of their own minds. A great deal was effected, but
 minds nourished at the lips of a teacher have not the stability
 of those which seek their own meat. Have our Northern neighbours

P all resisted the blandishments of Germany? But what
 if 'all were for all', if the great hope of Comenius - 'All
 knowledge for all men' - were in process of taking shape?
 This is what we have established in many thousands of cases,
 even in those of dull & backward children; that any ~~child~~ ~~can~~
~~understand~~ person can understand any book of the right calibre,
~~when~~ (a question to be determined by the age of the reader);
 that the book must be in literary form; that children & young
 persons require no elucidation of what they read; that their
 attention does not flag while so engaged; that they master a
 few pages at a single reading, so thoroughly that they can
 tell it back at the time or months later whether it be the
Pilgrim's Progress or one of Shakespeare's plays; that they
 throw individuality into this 'telling back' so that no two tell
 quite the same tale; that they learn incidentally to write
 & speak with vigour & style & usually to spell well.
 Now this art of 'telling back' is education's is very
 enriching. We all practise it - we 'go over in our minds'
 the points of a conversation, a lecture, a sermon, an article,

& we are so made that only those ideas & arguments which we 'go over' are we able to retain. Desultory reading or hearing is entertaining & refreshing but is only educative here & there as our attention is strongly arrested. Further, we not only retain but realise, understand, what we thus go over in a way comparable to the relief which the sculpture produces from his block. Each incident stands out. every phrase acquires new force, each link in the argument is riveted, in fact we have performed ~~XXXVXXV~~ THE ACT OF KNOWING. and that which we have read, or heard, becomes a part of ourselves, it is assimilated after ~~it~~ the due rejection of waste matter. We of the P.N.E.U. have brought this rationale of education home to children & young persons. Like those famous men of old we have found out 'knowledge meet for the people' & to our surprise it is the best knowledge conveyed in the best form that they demand. Is it possible that hitherto we have ~~been~~ been like those teachers of old who were chidden because ^{them} they had taken away the key of knowledge, not entering in ~~ourselves~~ & hindering those who would enter in?

To-day we are in this position. We realise that there is an act of knowing to be performed; that no one can know without this act, that it must be self-performed; that it is as agreeable & ~~natural~~ natural to the average child or man as singing is to the song thrush, that that 'to know' is indeed a natural function. Yet we hear of the 'incuria' which prevails in most schools only to be stimulated by marks, prizes, & the like, ~~where~~ where before us are the young consumed with the desire to know, can we but find out what they want to know & how they ~~read~~ require to be taught. These things ~~are~~ I think we of the P.N.E.U. are able to throw some light upon after many years of research. They want what we call the 'humanities', every poorest slum child of them, by no means to the exclusion of science (science itself must add form to its content).

I have tried to show that humanistic education whether in English or Latin affects conduct powerfully; that knowledge of this sort is very welcome to children & young persons; that a good deal of ground may be covered because a single ~~manu~~ reading of a passage suffices; that this sort of humanistic work has been tried elsewhere with good effect; that if our Continuation ^{Schools} are to be of value they must ~~afford~~ afford a continuation of some such lines.

May I now put before you our practical proposal?

The Parents' Union School originally organised for the benefit of children educated at home is worked by means of programmes followed by examination papers sent out term by term. When the same work, if not the whole of it, was taken up by Council Schools, the advantage of such an organisation was apparent, especially in that it afforded a common curriculum for children of all classes. By using this common curriculum we were enabled to see that the slum child in a poor school compared quite favourably with the child of clever or opulent parents who had given heed to his education. Now one of our national difficulties is the fact that we have no common basis of thought or ground for reflection. ~~Little/little~~ ^{Our own} We have thought that by pretty copious reading links of common interests might be established, that the schoolroom might do as much for the general life as does the cricket field. The scheme works practically without a hitch in Council Schools & this is the sort of work that the highest class (in Standard VII) are doing with great success & very great delight. They read English, French & General History (three or four volumes), two or three books dealing with Citizenship & Morals, from various points of view, Literature, contemporary with the history (several works), Natural History, Physical Geography & Science (three or four books), Scripture (chiefly the Bible). These books are read at the rate of from 20-50 pages a term & the term ends with an examination. Every term brings a new programme of work, the continuation usually of books in reading. Children in Secondary schools & families remain for two or three years in Form X-IV & the work seems adapted to the status of Continuation Schools for the first year or two. It would appeal to young people as being unlike the ordinary school kind & as advanced programme (Form V-VI) in ~~some way~~.

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giving them opportunity for consecutive speaking ,essay writing, & the like . There is probably no better test of a liberal education than the number of proper names a person is able to use accurately & familiarly as occasion requires . We all recollect a character of Miss Austen's who had no opinion to offer ~~about~~ ^{more of the} ~~the~~ ^{one's} ~~descents~~ ^{as} ~~a~~ ^{she} ~~had~~ ^{had} ~~called~~ ~~them~~ at all.

Now here is ~~a~~ ^{not} an alphabetical list taken from the ~~examination~~
~~recent~~ examination papers of a girl of 13 containing 213
proper names, all of them used accurately, easily & with interest.
This is Secondary work but supposing the young people of a
Continuation School got some ~~degree~~ or intimacy, some association
with, say, 150 such names, we might believe that they were ~~know~~

receiving a liberal education? These are two or three of the questions that occur in any P.U.S. examination papers.

It is not the best children that answer these questions, the general rule is that everybody takes every question. I

enemies ? I should like to quote a few sentences from Professor Tucken on the education of the people, (see *Texel* 7/76768801). - "The education of the people must be based on a peasant life."

intellectual possessions, suitable for the needs & interests of the great masses; we are not thinking of a diluted concoction of the real draught of education which we are so kind & condescending as to dispense to the majority. No! ..there is only one ~~total~~^{common} education common to us all." "We can all unite in the construction of a spiritual world over against that of petty human routine. Thus there is, in ~~the~~ truth, a possibility of a truly human education, & therefore of a true education of the poor people." //17//

The Jena Professor sees clearly enough the task before us all. But he sees, or sets forth, no possible way of accomplishing it, nor is there any other way than that which we have set before you that affords this sort of liberal education. After all we are in our way utilitarian for no other study is so remunerative as that of 'the Humanities'. Let me draw your attention to one point. Instability, unrest, ~~is/the~~^{is} serious danger among our wage-earners is the serious danger threatening our social life. Now it is said that nothing can act but where it is & the class which acts steadily where it is at some outpost of empire, on a home estate, in Parliament, where you will, is the class educated at Public Schools, that is, men brought up on the 'Humanities'. Strong language will be used about the deadness & decadence of these although they do much of our national work. Their defects are ~~but~~ obvious & manifold but still, as I say, the public work that is done is, for the most part, done by ~~them~~ men whom no one would describe as progressive. Is there not some confusion of ideas about this fetish of progress? Do we not confound progress with movement, action, assuming that where these are there is necessarily advance? Whereas, much of our activity is like the waves of the sea, going always & arriving never. What we desire is the still progress of growth that comes of root striking downwards & fruit urging upwards. And this progress in character & conduct is not attained through conditions of environment or influence but only through the growth of ideas received with conscious intellectual effort.

It will be possible to have only a little of this strong meat in Continuation Schools, but a little goes a long way how far, ~~probably~~ our public schoolmen illustrate. A careful ~~analysis~~^{analysis} will bring us to the conclusion that not Latin & Greek, Games, Athletics, or environment, but the 'Humanities'

alone which bring forth the stability & ~~efficiency~~ efficiency which we desire to see in all classes of society.

Every now & then whether in the House of Lords or Commons somebody introduces a line of Horace, say, & the whole House is refreshed. Why? there have all been there & the tag is a reminder of familiar as well as of a graceful Ode. Now this common ground of thought is inestimable in what may be called its cohesive value & what we desire to afford to the nation at large is such another background of thought ,sketched in like that of the Public School man from the books men & women have read at school which made them intimate with Pitt & Fox, Dick Swiveller, Mrs Quickly, with daffodils & clouds & nightingales as the poets have seen them, with a thousand promiscuous & seemingly purposeless scenes & sayings which somehow combine to serve a purpose of a background throwing the thoughts & incidents of to-day into relief. For this reason we,like the public schools all read the same

intimate simple

books/with such an ~~intensive~~ intensive reading that for the rest of the lives of these young people phrases or allusions they come across will kindle in their eyes that light which never was on sea or land'. We may hope that Secondary schools will presently add this modicum of English to their classical studies & then the candidate for election will have something ~~else~~ other to appeal to than the desire to better himself which is supposed to dominate every man. By the way is the paucity of literary or historical ~~allusions~~ allusions, not in Latin, to be heard in the House due to the fact that the audience cannot be counted upon to rise to a reference not included in the well-known school books? If so, we shall change all that; once the masses read ,the classes must read too/ & the Peace will be signalled by a new bond of ~~common~~/intellectual life in common. I/edam/

I cannot close better than in Mr Fisher's words, always pregnant & full of insight.—